Bibliographic Guides

Vedic Texts: English Translations of the Saṃhitās, Brāhmaṇas, Āraṇyakas, and Upaniṣads

Eastern Tradition Research Institute

Eastern Tradition Research Institute's *Bibliographic Guides* are compiled and annotated by David Reigle, in collaboration with Nancy Reigle, who are solely responsible for their content.

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INTRODUCTION

While civilizations rose and fell, cities were built and then crumbled to dust, one monument endured unchanged. It was not built of stone, but of sound. For more than three thousand years, and perhaps considerably more, the Vedas have been daily recited in India. Throughout these millenniums the Vedas have been passed orally from generation to generation. They have been preserved through memorization so meticulously that when Western scholars began investigating the Vedas in the 1800s, it was found that the same *Ṛgveda*, a large work of over ten thousand Sanskrit verses, was recited without variants in all different parts of India, from north to south, from east to west. This was despite fundamental differences in the native language spoken from one region to another, from Indo-European languages in the north to the widely different Dravidian languages in the south. Coming down to us virtually unchanged from such a remote antiquity, they hold a unique interest for the scholar in the fields of history, religion, linguistics, culture, etc. But for many Indians, they hold a unique interest for another reason.

Why is it that such elaborate care was given to the accurate transmission of the Vedas, something unprecedented anywhere else in the world? It is because the Vedas are believed by Indian tradition to be an actual part of the eternal song of nature, which was seen and heard by ancient Seers, and thus to embody the cosmic order, the laws of nature. Sound is believed to be what manifested the worlds, and what now sustains them. Through the power of sound, the recitation of the Vedas is thought to perpetuate the cosmic order. Any mistake in their recitation could lead to serious consequences to the world, and this is why they were memorized so carefully.

So for many Indians the Vedas are sounds, mantras, whose effectiveness is not dependent on meaning, and they have consequently paid little attention to meaning. Western scholars, on the other hand, have disregarded the sound aspect and have focussed on the meaning, interpreted from their point of view that the Vedas have come down to us from a primitive past. According to Indian tradition, however, the age of the Vedic

Seers, or Rishis, was a golden age. This tradition, in agreement with other traditions around the world, holds that humanity has since entered a dark age and lost much of its spiritual wisdom. The Vedas, then, are here seen to have come down to us from a more enlightened age. As such, they would contain wisdom of benefit to humanity today, provided we can access it.

The key to the wisdom of the Vedas, according to Pandit Madhusudan Ojha, is the language of symbolism, taken for granted in Kṛta Yuga, the Golden Age, but long since ceased being understood. Madhusudan Ojha (1866-1939), Raja Pandit of Jaipur, wrote over one hundred books in Sanskrit, attempting to restore this lost understanding of the language of symbolism, showing that the Vedic texts are filled with doctrines pertaining to universally applicable natural law. So, in agreement with tradition that the Vedas embody the cosmic order (*ṛta*), not only does the recitation of the Vedas sustain the cosmic order, but also the understanding of the Vedas explains the laws of that cosmic order. This tradition of Vedic interpretation has been expounded in English by Vasudeva S. Agrawala. The basis of this language of symbolism is not arbitrarily chosen meanings, but definitions found in the Vedic texts themselves. Further, this language of symbolism is found to be consistent throughout the Vedic texts.

The Vedic texts, the *saṃhitās*, *brāhmaṇas*, *āraṇyakas*, and *upaniṣads*, together comprise the *śruti*, that which was heard, heard by the ancient Rishis. The *saṃhitās* are the basic texts, the Vedas themselves, the *mantras* whose recitation is thought to sustain the cosmic order. The *brāhmaṇas* explain how to perform the *yajñas*, or "sacrifices," which are enjoined in the *saṃhitās*. The *āraṇyakas*, or forest treatises, give symbolic interpretations of the *yajñas*. The *upaniṣads* deal with the wisdom (*jñāna*) leading to liberation (*mokṣa*), and thus have formed the basis of an independent system, or *darśana*, called Vedānta, the "culmination of the Vedas."

These four types of Vedic text are said to correspond to the four stages, or *āśramas*, into which life was traditionally divided. The first or student stage is when the *saṃhitās* are memorized for recitation; the second or householder stage is when the

yajñas or sacrifices are performed according to the instructions of the *brāhmaṇas*; the third or forest-dweller stage is when the inner significance of the *yajñas* is contemplated according to the instructions of the *āraṇyakas*; the fourth or renunciate stage is when only the wisdom leading to liberation is sought according to the instructions of the *upaniṣads*.

Among the Vedic texts the *Ṛgveda* (*Saṃhitā*) is central. As the *brāhmaṇas*, *āraṇyakas*, and *upaniṣads* depend upon the *saṃhitās*, so the *Yajurveda*, *Sāmaveda*, and *Atharvaveda* depend upon the *Ṛgveda*. The schools of Vedic interpretation may thus be delineated in relation to the *Ṛgveda*. For this reason, the *Ṛgveda* translations listed herein have been annotated at length, including notes on other important lines of interpretation, while the remaining Vedic texts have little or no annotations.

This bibliographic guide lists complete English translations, and partial English translations where no complete ones exist. For the *saṃhitās*, *brāhmaṇas*, and *āraṇyakas* it attempts to be comprehensive, omitting only a few items. The major *upaniṣads* have been translated many times, so only selected translations are given for these, leaving out some well-known older ones such as by F. Max Müller and by Robert Ernest Hume. The listings for the minor *upaniṣads* are fairly comprehensive as to published books, but journals have not been utilized. The 108 *upaniṣads* traditionally accepted as authentic have been listed in the order given them in the *Muktikā Upaniṣad*. Each *upaniṣad*, as well as each *brāhmaṇa* and *āraṇyaka*, belongs to one of the Vedas, so that the corpus of a Veda consists of its *saṃhitā* and its associated *brāhmaṇa*, *āraṇyaka*, and *upaniṣads*. The Veda to which each *upaniṣad* belongs is specified in the *Muktikā Upaniṣad*, and is listed here from this source. Note that some *upaniṣads*, such as the Maitrāyaṇī (#24), are attributed to a different Veda by other sources. Each Veda also has "branches" (*śākhā*-s), or lineages in which specific recensions of these texts were handed down, here listed for the *saṃhitās*.

We have tried to make this guide both accessible to those who know little about the Vedas and useful to the specialist. A corresponding bibliographic guide to Sanskrit editions of the Vedic texts will follow.

OUTLINE OF THE VEDIC TEXTS

I. *Saṃhitās*

1. Ṛgveda Saṃhitā, Śākala Śākhā
2. Śukla Yajurveda Saṃhitā (Vājasaneyi Saṃhitā), Kāṇva Śākhā
3. Śukla Yajurveda Saṃhitā (Vājasaneyi Saṃhitā), Mādhyandina Śākhā
4. Kṛṣṇa Yajurveda Saṃhitā, Taittirīya Śākhā
5. Kṛṣṇa Yajurveda Saṃhitā, Maitrāyaṇī Śākhā
6. Kṛṣṇa Yajurveda Saṃhitā, Kāṭhaka Śākhā
7. Kṛṣṇa Yajurveda Saṃhitā, Kapiṣṭhala Śākhā
8. Sāmaveda Saṃhitā, Kauthuma/Rāṇāyanīya Sākhās
9. Sāmaveda Saṃhitā, Jaiminīya Śākhā
10. Atharvaveda Saṃhitā, Śaunakīya Śākhā
11. Atharvaveda Saṃhitā, Paippalāda Śākhā

II. *Brāhmaṇas*

1. Aitareya Brāhmaṇa of the Ṛgveda
2. Kauṣītaki or Śāṅkhāyana Brāhmaṇa of the Ṛgveda
3. Śatapatha Brāhmaṇa of the Śukla Yajurveda, Kāṇva Śākhā
4. Śatapatha Brāhmaṇa of the Śukla Yajurveda, Mādhyandina Śākhā
5. Taittirīya Brāhmaṇa of the Kṛṣṇa Yajurveda
6. Tāṇḍyamahā- or Pañcaviṃśa Brāhmaṇa of the Sāmaveda
7. Ṣaḍviṃśa Brāhmaṇa of the Sāmaveda
8. Sāmavidhāna Brāhmaṇa of the Sāmaveda
9. Ārṣeya Brāhmaṇa of the Sāmaveda
10. Devatādhyāya or Daivata Brāhmaṇa of the Sāmaveda
11. Mantra or Chāndogya Brāhmaṇa of the Sāmaveda
12. Saṃhitopaniṣad Brāhmaṇa of the Sāmaveda
13. Vaṃśa Brāhmaṇa of the Sāmaveda
14. Jaiminīya Brāhmaṇa of the Sāmaveda
15. Jaiminīya Ārṣeya Brāhmaṇa of the Sāmaveda
16. Jaiminīya Upaniṣad Brāhmaṇa of the Sāmaveda
17. Gopatha Brāhmaṇa of the Atharvaveda

III. *Āraṇyakas*

1. Aitareya Āraṇyaka of the Ṛgveda
2. Kauṣītaki or Śāṅkhāyana Āraṇyaka of the Ṛgveda
3. Taittirīya Āraṇyaka of the Kṛṣṇa Yajurveda
4. Maitrāyaṇīya Āraṇyaka of the Kṛṣṇa Yajurveda

IV. *Upaniṣads*

The 108

I. *Saṃhitās*

1. Ṛgveda Saṃhitā, Śākala Śākhā

   Rig-Veda Sanhita, trans. H. H. Wilson. 6 vols., London, 1850-88; reprint, 7 vols. (original vol. 3 divided into two volumes, 3 & 4), New Delhi: Cosmo Publications, 1977.

   The Hymns of the Ṛgveda, trans. Ralph T. H. Griffith. 4 vols., Benares, 1889-92; 2nd ed., 2 vols., 1896-97; 3rd ed., 2 vols., 1920-26; 4th ed., 2 vols., 1963, Chowkhamba Sanskrit Studies, vol. 35; new revised ed., 1 vol., Delhi: Motilal Banarsidass, 1973, reprinted 1976, etc.

   Ṛgveda Samhitā, trans. Svami Satya Prakash Sarasvati and Satyakam Vidyalankar. 13 vols. in 12 bindings, New Delhi: Veda Pratishthana, 1977-87.

   For nearly a century the only complete English translations of the *Ṛgveda* were those of Wilson (pub. 1850-88) and Griffith (pub. 1889-92). Western scholars consider them dated in certain ways, so generally utilize the complete German translation by Karl Geldner (pub. 1951-57), or the almost complete French translation by Louis Renou (pub. 1955-69). At present, Stanley Insler of Yale University is completing a new English translation which is likely to become the standard translation used by western scholars. In the mid-1970s, approximately coinciding with the centenary of the Arya Samaj, two translations following the line of interpretation advocated by its founder, Swami Dayananda Saraswati, began coming out: the Satya Prakash/Vidyalankar translation was completed in 1987, while the Dharma Deva translation (see below) remains incomplete. These differ markedly from the other translations mentioned above. Similarly, the incomplete translation of T. V. Kapali Sastry differs markedly from other translations, following the line of esoteric interpretation advocated by Sri Aurobindo, another pioneer of modern Vedic exegesis. It is important to note here, however, that the comparatively literal translations of Wilson and Griffith (largely following Sāyaṇa's gloss), are adequate for purposes of being read symbolically, as advocated by Vasudeva S. Agrawala, allowing several lines of interpretation.

Wilson's translation is based on the interpretation given by Sāyaṇa, the most famous, perhaps because the most prolific, commentator on the Vedic literature. Sāyaṇa, assisted by a group of pandits, wrote commentaries on most of the Vedic texts. These commentaries follow a ritualistic line of interpretation, in which sacrifices, including animal sacrifices, are to be performed according to the literal prescriptions of the Vedas, for worldly benefits and for attaining heaven. At the beginning of each hymn, Sāyaṇa lists the Seer (*ṛṣi*) who "saw" and recorded it, the deity (*devatā*) to whom it is addressed, its meter (*chandaḥ*), and its specific application (*viniyoga*) in sacrificial rituals. Wilson includes in his translation the first three of these, considered indispensible by Indian tradition, while Griffith gives only the deity, and only in part. Although the Vedas are the most ancient Āryan literature known, which even according to the most conservative scholar dates from around 1000 B.C.E., Sāyaṇa's commentary dates only from the fourteenth century C.E. Other extant commentaries on individual Vedic texts are not much older. We here note a tradition from *The Secret Doctrine*, by H. P. Blavatsky (see its Introductory, page xxiii and following), that a number of commentaries were withdrawn from public circulation at around this time. Because Sāyaṇa's commentary is so late in comparison to the Vedas, German scholars in the 1800s sought other methods of Vedic interpretation, primarily comparative philology. In India, Swami Dayananda Saraswati and Sri Aurobindo independently broke with tradition and rejected the authority of Sāyaṇa.

Griffith's translation is largely based on Sāyaṇa's commentary, but also utilizes the results of comparative philology, etc. Unlike Wilson's, which is more a translation of Sāyaṇa's paraphrase, Griffith's is a translation of the *Ṛgveda* itself. It is the most literal of the existing English translations. It is also metrical, attempting to imitate the meters that it translates. Because of the great importance that Indian tradition attributes to meter, especially to the seven primary Vedic meters, matching metrical translations are increasingly seen as a desideratum by modern translators. This sometimes

results in stilted English used to make meter, and Griffith's translation has been criticized as being unreadable. I would point out that the *Ṛgveda* in the original archaic Vedic Sanskrit is similarly unreadable to modern pandits. The 1973 one-volume edition of Griffith's translation certainly makes it the most convenient translation available.

Svami Satya Prakash Sarasvati/Satyakam Vidyalankar's translation follows the Arya Samaj tradition founded by Swami Dayananda Saraswati last century, as does Acharya Dharma Deva's incomplete translation. This line of interpretation rejects Sāyaṇa altogether, and utilizes instead the much more ancient *Nirukta*, written by Yāska at least 600 B.C.E. The *Nirukta* is one of the six Vedāṅgas, or limbs of the Vedas, subjects deemed essential for correct use of the Vedas. These are: phonetics (*śikṣā*), grammar (*vyākaraṇa*), etymology (*nirukta*), meter (*chandaḥ*), ritual (*kalpa*), and astronomy (*jyotiṣa*). The *Nirukta* gives etymological interpretations of a list of words called *Nighaṇṭu*. Unfortunately, this list of words does not contain anywhere near all the Vedic vocabulary. It nonetheless forms the basis for the type of interpretation followed in the Arya Samaj tradition. The distinguishing feature of this tradition is a monotheistic viewpoint, in which the Vedas are the word of God, and are translated in a manner "to inculcate love, dedication and devotion to our Lord." Thus Agni, Indra, Mitra, Varuṇa, etc., are seen as various names of the one God, and are all translated as "God," without distinction. This, of course, detracts from the usefulness of the translation for non- Arya Samajists. Nonetheless, the extensive notes in the Satya Prakash/Vidyalankar translation, utilizing the *Nirukta*, the *Uṇādi Kośa*, Dayananda Saraswati's commentary, and others including Sri Aurobindo, make it valuable to all Vedic researchers. This translation also includes the accented Sanskrit text in attractive *devanāgarī* script, as well as in Theodor Aufrecht's roman transliteration. The incomplete translation by Acharya Dharma Deva Vidya Martanda, entitled *The Rigveda*, includes Dayananda Saraswati's commentary in English translation (New Delhi: Sarvadeshik Arya Pratinidhi Sabha, 5 vols., 1974-89, through *maṇḍala* 6, *sūkta* 75).

Though there is no complete translation following the line of interpretation advocated by Sri Aurobindo,* this approach is too important to be left unnoticed. Sri Aurobindo first started reading the *Ṛgveda* while in prison for political agitation, noting later that he was glad he did not have there Sāyaṇa's commentary to influence him. He found that "the mantras of the Veda illuminated with a clear and exact light psychological experiences of my own for which I had found no sufficient explanation, either in European psychology or in the teachings of the Yoga or of the Vedanta." His "discovery of a considerable body of profound psychological thought and experience lying neglected in these ancient hymns" led to an esoteric line of interpretation. This approach is based on the conclusion that "the *Ṛgveda* is a document of esoteric wisdom kept under the seal of symbolism." The esoteric interpretation advocated by Sri Aurobindo is in terms of human psychology, i.e., it provides a psychological key to the symbolism of the Vedas. For example, Agni is seen as the divine will-force. This is laid out in his book, *The Secret of the Veda*, which includes translations of selected hymns and commentary. A collection of the hymns addressed to Agni from throughout the *Ṛgveda*, translated by Sri Aurobindo, is found in his *Hymns to the Mystic Fire*. A Sanskrit commentary on the *Ṛgveda* employing his esoteric interpretation was undertaken by T. V. Kapali Sastry, two volumes of which, covering the introduction and first 32 hymns, have been published with English translation under the title, *Rigveda Samhita*.

As stated in our introduction, there is a tradition of Vedic interpretation employing the language of symbolism, which allows several different lines of interpretation at once. It can be used with existing translations of the Vedic texts, says its exponent in the English language, Vasudeva S. Agrawala: "They [the translations of Griffith and Wilson] show that in interpreting the Vedic hymns one need not much depart from the meanings given by earlier scholars, but what is essential is to approach the problem from a different stand-point."—*The Thousand-Syllabled Speech [Being a Study in Cosmic Symbolism in its Vedic Version] vol. I. Vision in Long Darkness*, p. ix.

"The meaning of the Mantras of the Ṛig Veda is a theme which has engaged the attention of scholars in the east and the west. There is hardly much to differ with respect to the literal translation and therefore, I have accepted the poetical renderings of Macdonell and Griffith. But the real problem of Vedic meaning begins after the translation is understood, the text remaining unexplained."—*Chhandasvatī Vāk (Select Vedic Mantras)*, p. (4). The first book cited is a translation and exposition of *Ṛgveda* 1.164; the second is a selection of Vedic hymns translated by Arthur A. Macdonell and Griffith, with a 20-page preface by Agrawala. Other books by him are *Sparks from the Vedic Fire [A New Approach to Vedic Symbolism]*, *Vedic Lectures [Proceedings of the Summer School of Vedic Studies]* from Banaras Hindu University, and *Hymn of Creation*, a commentary on *Ṛgveda* 10.129.

Finally, we give below for sake of comparison the same verse, 1.1.1, in the three different translations:

"I glorify Agni, the high priest of the sacrifice, the divine, the ministrant, who presents the oblation (to the gods), and is the possessor of great wealth."—Wilson.

"I laud Agni, the chosen Priest, God, minister of sacrifice, The hotar, lavishest of wealth."—Griffith.

"We worship the adorable God, the high priest of cosmic activities, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous."—Satya Prakash and Vidyalankar.

2. Śukla Yajurveda Saṃhitā (Vājasaneyi Saṃhitā), Kāṇva Śākhā

   No English translation; differs little from Mādhyandina.

3. Śukla Yajurveda Saṃhitā (Vājasaneyi Saṃhitā), Mādhyandina Śākhā

   The Texts of the White Yajurveda, trans. Ralph T. H. Griffith. Benares: E. J. Lazarus & Co., 1899; 2nd ed. 1927; 3rd ed. 1957. Follows Mahīdhara's commentary.

   The Yajurveda, trans. Devi Chand. 1959; 2nd ed. 1965; 3rd ed., New Delhi: Munshiram Manoharlal, 1980; New Delhi: Sarvadeshik Arya Pratinidhi Sabha, [1992]. Based on Dayananda Saraswati's monotheistic interpretation; includes unaccented Sanskrit text in *devanāgarī* script.

Yajurveda Saṁhitā, trans. Svami Satya Prakash Sarasvati and Udaya Vir Viraj. 3 vols., New Delhi: Veda Pratishthana, 1989-96. Based on Dayananda Saraswati's monotheistic interpretation; includes accented Sanskrit text in *devanāgarī* script, and unaccented Sanskrit text in roman transliteration.

Here is 1.1 in the three translations for comparison:

"Thee for food. Thee for vigour. Ye are breezes. To noblest work God Savitar impel you. Inviolable! swell his share for Indra. No thief, no evil-minded man shall master you rich in offspring, free from pain and sickness, Be constant, numerous to this lord of cattle. Guard thou the cattle of the Sacrificer."—Griffith.

"O Lord, we resort to Thee for the supply of foodstuffs and vigour. May the Creator, the fountain of happiness and knowledge, inspire us for the performance of noblest deeds with our organs. May the cows, which should never be killed, be healthy and strong. For the attainment of prosperity and wealth, may the cows be full of calves, free from consumption and other diseases. May a thief and a sinner be never born amongst us. May the lord of land and cattle be in constant and full possession of these. May Ye protect the cattle, wealth and progeny of the virtuous soul!"—Devi Chand.

"We invoke you O Lord, for food. We invoke you for vigour. You are the vital breaths. May the creator Lord depute you, O sacrificers, to the noblest accomplishments. O cows, may you flourish with the blessings of the resplendent Lord. May you be free from disease and consumption and bear good progeny. May no thief nor a slaughterer be in possession of you. May you permanently multiply in large numbers in the house of the master of cattle. O Lord, preserve the cattle of the sacrificer."—Satya Prakash and Udaya Vir Viraj.

4. Kṛṣṇa Yajurveda Saṃhitā, Taittirīya Śākhā*

The Veda of the Black Yajus School entitled Taittiriya Sanhita, trans. Arthur Berriedale Keith. 1914, Harvard Oriental Series, vols. 18 & 19; reprint, Delhi: Motilal Banarsidass, 1967, etc. Literal translation, mundane line of interpretation; uses biblical English, as in 1.1.1:

"For food thee, for strength thee! Ye are winds, ye are approachers. Let the god Savitṛ impel you to the most excellent offering. O invincible ones, swell with the share for the gods, Full of strength, of milk, rich in offspring, free from sickness, from disease. Let no thief, no evil worker, have control over you. Let Rudra's dart avoid you. Abide ye, numerous, with this lord of cattle. Do thou protect the cattle of the sacrificer."

5. Kṛṣṇa Yajurveda Saṃhitā, Maitrāyaṇī Śākhā
   No English translation.
6. Kṛṣṇa Yajurveda Saṃhitā, Kāṭhaka Śākhā
   No English translation.
7. Kṛṣṇa Yajurveda Saṃhitā, Kapiṣṭhala Śākhā
   No English translation.
8. Sāmaveda Saṃhitā, Kauthuma/Rāṇāyanīya Sākhās
   Translation of the Sanhitā of the Sāma Veda, trans. Rev. J. Stevenson. London: 1842; reprint, Calcutta: 1906; reprint, Varanasi: Indological Book House, 1961. Follows Sāyaṇa's paraphrase.
   The Hymns of the Sāmaveda, trans. Ralph T. H. Griffith. Benares: 1893; 2nd ed., 1907; 4th ed., Varanasi: Chowkhamba Sanskrit Series Office, 1963. Follows Sāyaṇa's commentary.
   The Sāmaveda, trans. Devi Chand. 1963; 2nd rev. and enl. ed., New Delhi: Munshiram Manoharlal, 1981. Based on Dayananda Saraswati's monotheistic interpretation; includes unaccented Sanskrit text in *devanāgarī* script.
   The Hymns of the Sama Veda Sanhita, trans. Acharya Dharma Deva. 1967; reprint, New Delhi: Sarvadeshik Arya Pratinidhi Sabha, [1985]. Based on Dayananda Saraswati's monotheistic interpretation; includes accented Sanskrit text in *devanāgarī* script.
   Sāma Veda, trans. S. V. Ganapati, Madras: S. V. Ganapati: 1982. Highly interpretive psychological translation, different from Aurobindo's psychological interpretation; includes unaccented Sanskrit text in *devanāgarī* script.
   Sāmaveda Samhitā, trans. Svami Satya Prakash Sarasvati and Satyakam Vidyalankar. 2 vols., New Delhi: Veda Pratishthana, 1991-92. Based on Dayananda Saraswati's

monotheistic interpretation; includes accented Sanskrit text in *devanāgarī* script, and unaccented Sanskrit text in roman transliteration.

Here is verse 1.1.1 in the six translations for comparison:

"Come, O Agni, to the banquet of him who celebrates thy praise, to forward the offering. Herald (of the gods), sit down on the sacred grass."—Stevenson.

"Come, Agni, praised with song, to feast and sacrificial offering: sit
As Hotar on the holy grass!"—Griffith.

"O God, we realise Thee, as Thou art Luminous, Pervading and Giver of enjoyable objects. Thou art Worthy of adoration, present in the world and our soul, like a Hota in the Yajna."—Devi Chand.

"O God, come to give us knowledge
And devotion we desire.
Sit in the sanctuary of our hearts
And draw us out of mire."—Dharma Deva.

"Agni moves and arouses the desires of the devotee for and bestows oblations,
He presides down below in existence and binds us with desires to the motley sense activities."—Ganapati.

"Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver."—Satya Prakash and Vidyalankar.

9. Sāmaveda Saṃhitā, Jaiminīya Śākhā
No English translation.

10. Atharvaveda Saṃhitā, Śaunakīya Śākhā
The Hymns of the Atharvaveda, trans. Ralph T. H. Griffith. 2 vols., Benares: 1895-96; reprint, Varanasi: Chowkhamba Sanskrit Series Office, 1968. Does not utilize Sāyaṇa's commentary, which was not available at that time.
Atharva-Veda-Saṁhitā, trans. William Dwight Whitney. 2 vols., 1905, Harvard Oriental Series, vols. 7 and 8; reprint, Delhi: Motilal Banarsidass, 1962, 1971, etc. Includes extensive grammatical notes and critical comments; the translation omits book (*kāṇḍa*) 20, and

sometimes emends the text against the manuscripts.

The Atharvaveda, trans. Devi Chand. New Delhi: Munshiram Manoharlal, 1982. Based on Dayananda Saraswati's monotheistic interpretation; includes unaccented Sanskrit text in *devanāgarī* script.

The Atharva Veda, trans. Acharya Vaidya Nath Shastri. 2 vols., New Delhi: Sarvadeshik Arya Pratinidhi Sabha, [1984]. Based on Dayananda Saraswati's monotheistic interpretation; includes accented Sanskrit text in *devanāgarī* script.

Atharva-veda Saṁhitā, trans. Svami Satya Prakash Sarasvati. 5 vols. (through *kāṇḍa* 19 [of 20]), New Delhi: Veda Pratishthana, [1992]. Based on Dayananda Saraswati's monotheistic interpretation; includes accented Sanskrit text in *devanāgarī* script, and Sanskrit *pada-pāṭha* in *devanāgarī* script.

Here is verse 1.1.1 in the five translations for comparison:

"Now may Vāchaspati assign to me the strength and powers of Those
Who, wearing every shape and form, the triple seven, are wandering round."—Griffith.

"The thrice seven that go about, bearing all forms—let the lord of speech assign to me today their powers, [their] selves (*tanū*)."—Whitney.

"May God ever assign to me the strength and powers of those twenty one objects, which sustaining the animate and inanimate creation, are wandering round."—Devi Chand.

"Now May Vachaspatih, the master of language with grammar, impart to me the knowledge of the origin and scope of the system of those triple seven *vibhaktis*, the inflections of the grammatical cases which bear the various names and forms."—Vaidya Nath Shastri.

"May, this day, the Lord of Speech (Vācaspati) assign to me the selves and powers of those tripleseven (triṣapteh) that roam all around wearing all the shapes and forms (rupāṇi)." —Satya Prakash.

11. Atharvaveda Saṃhitā, Paippalāda Śākhā

No English translation; differs substantially from Śaunakīya.

II. Brāhmaṇas

1. Aitareya Brāhmaṇa of the Ṛgveda
   The Aitareya Brahmanam of the Rigveda, ed. & trans. Martin Haug. 2 vols. [vol. I is Sanskrit ed.; vol. II is English trans.], Bombay, 1863; reprint, Varanasi: Bharatiya Publishing House, 1976-77. Vol. II only [English trans.]: Sacred Books of the Hindus, extra vol. 4, 1922; reprint, New York: AMS Press, 1974.
   Rigveda Brāhmaṇas: The Aitareya and Kauṣītaki Brāhmaṇas of the Rigveda, trans. Arthur Berriedale Keith. 1920, Harvard Oriental Series, vol. 25; reprint, Delhi: Motilal Banarsidass, 1971, 1981, etc.
2. Kauṣītaki or Śāṅkhāyana Brāhmaṇa of the Ṛgveda
   Rigveda Brāhmaṇas: The Aitareya and Kauṣītaki Brāhmaṇas of the Rigveda, trans. Arthur Berriedale Keith. 1920, Harvard Oriental Series. vol. 25; reprint, Delhi: Motilal Banarsidass, 1971, 1981, etc.
3. Śatapatha Brāhmaṇa of the Śukla Yajurveda, Kāṇva Śākhā
   No English translation.*
4. Śatapatha Brāhmaṇa of the Śukla Yajurveda, Mādhyandina Śākhā
   The Śatapatha-Brāhmaṇa, trans. Julius Eggeling. 5 vols., Sacred Books of the East, vols. 12, 26, 41, 43, 44, 1882-1900; reprint, Delhi: Motilal Banarsidass, 1963, 1966, etc.
5. Taittirīya Brāhmaṇa of the Kṛṣṇa Yajurveda
   No complete English translation. This text is in three *kāṇḍas*, consisting respectively of eight, eight, and twelve *prapāṭhakas*. Paul-Emile Dumont has translated *prapāṭhakas* 1, 6, and 8 of the 2nd *kāṇḍa*, and all twelve *prapāṭhakas* of the 3rd *kāṇḍa*. These were published under various titles in *Proceedings of the American Philosophical Society* between 1948 and 1969: vol. 92 (1948), 447-503; vol. 95 (1951), 628-675; vol. 98 (1954), 204-223; vol. 101 (1957), 216-243; vol. 103 (1959), 584-608; vol. 104 (1960), 1-10; vol. 105 (1961), 11-36; vol. 106 (1962), 246-263; vol. 107 (1963), 177-182, 446-460; vol. 108 (1964), 337-353; vol. 109 (1965), 309-341; vol. 113 (1969), 34-66 [incorrectly stated in subtitle to be the eighth

prapāṭhaka of the third *kāṇḍa*; is actually the eighth *prapāṭhaka* of the second *kāṇḍa*].

6. Tāṇḍyamahā- or Pañcaviṃśa Brāhmaṇa of the Sāmaveda
   Pañcaviṃśa-Brāhmaṇa, trans. W. Caland. Bibliotheca Indica, vol. 255, 1931; reprint, Delhi: Sri Satguru Publications, 1982.
7. Ṣaḍviṃśa Brāhmaṇa of the Sāmaveda
   Ṣaḍviṃśa Brāhmaṇa, trans. Willem Boudewijn Bollée. Utrecht: Drukkerij A. Storm, 1956 [thesis].
8. Sāmavidhāna Brāhmaṇa of the Sāmaveda
   No English translation.
9. Ārṣeya Brāhmaṇa of the Sāmaveda
   No English translation.
10. Devatādhyāya or Daivata Brāhmaṇa of the Sāmaveda
    No English translation.
11. Mantra or Chāndogya Brāhmaṇa of the Sāmaveda
    The Mantra-Brahmana, trans. Sakuntala Rao Sastri. [no place]: Viswa Parishad, Sanskrit University–Japan, [1950s].
12. Saṃhitopaniṣad Brāhmaṇa of the Sāmaveda
    No English translation.
13. Vaṃśa Brāhmaṇa of the Sāmaveda
    No English translation.
14. Jaiminīya Brāhmaṇa of the Sāmaveda
    No complete English translation. This text is in three *kāṇḍas*. The first *kāṇḍa* has 364 sections, all of which have been translated by H. W. Bodewitz in two books: *Jaiminīya Brāhmaṇa I, 1-65*, Leiden: E. J. Brill, 1973; *The Jyotiṣṭoma Ritual: Jaiminīya Brāhmaṇa I, 66-364*, Leiden: E. J. Brill, 1990.
15. Jaiminīya Ārṣeya Brāhmaṇa of the Sāmaveda
    No English translation.
16. Jaiminīya Upaniṣad Brāhmaṇa of the Sāmaveda
    "The Jāiminīya or Talavakāra Upaniṣad Brāhmaṇa: Text, Translation, and Notes," by Hanns Oertel, in *Journal of the American Oriental Society*, vol. 16 (1896), pp. 79-260.
17. Gopatha Brāhmaṇa of the Atharvaveda
    Unpublished thesis: *Gopatha Brāhmaṇa: English translation with notes and introduction*, by Hukam Chand Patyal, University of Poona, 1969.

III. Āraṇyakas

1. Aitareya Āraṇyaka of the Ṛgveda
   The Aitareya Āraṇyaka, ed. & trans. Arthur Berriedale Keith. Oxford: Clarendon Press, 1909; reprint, Oxford University Press, 1969.
2. Kauṣītaki or Śāṅkhāyana Āraṇyaka of the Ṛgveda
   The Śāṅkhāyana Āraṇyaka, trans. Arthur Berriedale Keith. London: Royal Asiatic Society, 1908; reprint, New Delhi: Oriental Books Reprint Corporation, 1975.
3. Taittirīya Āraṇyaka of the Kṛṣṇa Yajurveda
   No complete English translation. This text is arranged into eight (Mysore edition) or ten (Bibliotheca Indica and Ānandāśrama editions) *prapāṭhakas*. The *Taittirīya Upaniṣad* is *prapāṭhaka* five in the former edition, and *prapāṭhakas* seven through nine in the latter editions. See below (#7) for translations. The *Mahānārāyaṇa* or *Yājñikī Upaniṣad* is *prapāṭhaka* six in the former, and *prapāṭhaka* ten in the latter. It is not among the 108 Upaniṣads. Translations are in:
   Sixty Upaniṣads of the Veda, Paul Deussen, 1897
   Mahānārāyaṇopaniṣad, Swāmī Vimalānanda, 1957
4. Maitrāyaṇīya Āraṇyaka of the Kṛṣṇa Yajurveda
   This is the seven *prapāṭhaka* version of the *Maitrāyaṇī Upaniṣad*; see below, #24.

From the editor of the first Sanskrit editions of the Āraṇyakas:

The injunction that the Āraṇyakas should be read by those only who have renounced all domestic ties and betaken themselves to the life of a hermit, has produced a curious prejudice on the subject: it is generally believed that the reading of them by a householder brings on misfortune in the form of loss of wealth, disease, domestic bereavement, and some times all the three evils. By a curious coincidence, and to the satisfaction of those paṇḍits who had prognosticated evil, I, when editing the Taittiriya Āraṇyaka of the Black Yajur Veda, some eight years ago, lost my father and mother, was confined to bed by a dangerous illness for a whole year, and suffered heavily in purse, and since the beginning of the last year when I took up this work [the Aitareya Āraṇyaka] I have been a great sufferer both in health and purse, from which I have scant hope of recovery, unless a third Āraṇyaka taken up next year should enable me to prove the falsity of the belief.—Rājendralāla Mitra, 1876

IV. Upaniṣads (see full bibliographic listing following)

1. Īśāvāsya Upaniṣad of the Śukla Yajurveda
   Sixty Upaniṣads of the Veda, Paul Deussen, 1897
   The Great Upanishads, Charles Johnston, 1927
   The Upanishads, Swami Nikhilananda, vol. 1, 1949
   The Upanishads, Sri Aurobindo, 1972 (1953)
   The Principal Upaniṣads, S. Radhakrishnan, 1953
   Eight Upaniṣads, with Śaṅkarācārya comm., Swāmī Gambhīrānanda, vol. 1, 1957
2. Kena Upaniṣad of the Sāmaveda
   Sixty Upaniṣads of the Veda, Paul Deussen, 1897
   The Great Upanishads, Charles Johnston, 1927
   The Upanishads, Swami Nikhilananda, vol. 1, 1949
   The Upanishads, Sri Aurobindo, 1972 (1953)
   The Principal Upaniṣads, S. Radhakrishnan, 1953
   Eight Upaniṣads, with Śaṅkarācārya comm., Swāmī Gambhīrānanda, vol. 1, 1957
3. Kaṭha Upaniṣad of the Kṛṣṇa Yajurveda
   The Great Upanishads, Charles Johnston, 1927 (1896)
   Sixty Upaniṣads of the Veda, Paul Deussen, 1897
   The Upanishads, Swami Nikhilananda, vol. 1, 1949
   The Upanishads, Sri Aurobindo, 1972 (1953)
   The Principal Upaniṣads, S. Radhakrishnan, 1953
   Eight Upaniṣads, with Śaṅkarācārya comm., Swāmī Gambhīrānanda, vol. 1, 1957
4. Praśna Upaniṣad of the Atharvaveda
   The Great Upanishads, Charles Johnston, 1927 (1896)
   Sixty Upaniṣads of the Veda, Paul Deussen, 1897
   The Upanishads, Swami Nikhilananda, vol. 2, 1952
   The Upanishads, Sri Aurobindo, 1972 (1953)
   The Principal Upaniṣads, S. Radhakrishnan, 1953
   Eight Upaniṣads, with Śaṅkarācārya comm., Swāmī Gambhīrānanda, vol. 2, 1958
5. Muṇḍaka Upaniṣad of the Atharvaveda
   Sixty Upaniṣads of the Veda, Paul Deussen, 1897
   The Upanishads, Swami Nikhilananda, vol. 1, 1949
   The Upanishads, Sri Aurobindo, 1972 (1953)

The Principal Upaniṣads, S. Radhakrishnan, 1953
Eight Upaniṣads, with Śaṅkarācārya comm., Swāmī Gambhīrānanda, vol. 2, 1958

6. Māṇḍūkya Upaniṣad of the Atharvaveda
The Māndūkyopanishad, Manilal N. Dvivedi, 1894 (with Gauḍapāda Kārikā and Śaṅkarācārya comm.)
Sixty Upaniṣads of the Veda, Paul Deussen, 1897 (with Gauḍapāda Kārikā)
The Upanishads, Swami Nikhilananda, vol. 2, 1952 (with Gauḍapāda Kārikā)
The Upanishads, Sri Aurobindo, 1972 (1953)
The Principal Upaniṣads, S. Radhakrishnan, 1953
Eight Upaniṣads, with Śaṅkarācārya comm., Swāmī Gambhīrānanda, vol. 2, 1958 (with Gauḍapāda Kārikā)
Enlightenment Without God, Swami Rama, 1982

7. Taittirīya Upaniṣad of the Kṛṣṇa Yajurveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
The Taittiriya Upanishad, with Śaṅkarācārya and Sāyaṇa comms., Alladi Mahadeva Sastry, 1980 (1903)
The Upanishads, Sri Aurobindo, 1972 (1953)
The Principal Upaniṣads, S. Radhakrishnan, 1953
Eight Upaniṣads, with Śaṅkarācārya comm., Swāmī Gambhīrānanda, vol. 1, 1957
The Upanishads, Swami Nikhilananda, vol. 4, 1959

8. Aitareya Upaniṣad of the Ṛgveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
The Upanishads, Sri Aurobindo, 1972 (1953)
The Principal Upaniṣads, S. Radhakrishnan, 1953
The Upanishads, Swami Nikhilananda, vol. 3, 1956
Eight Upaniṣads, with Śaṅkarācārya comm., Swāmī Gambhīrānanda, vol. 2, 1958

9. Chāndogya Upaniṣad of the Sāmaveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
The Chāndogyopaniṣad, with Śaṅkarācārya comm., Ganganatha Jha, 1942 (1899)
The Principal Upaniṣads, S. Radhakrishnan, 1953
The Upanishads, Swami Nikhilananda, vol. 4, 1959
Chāndogya Upaniṣad, with Śaṅkarācārya comm., Swāmī Gambhīrānanda, 1983

10. Bṛhadāraṇyaka Upaniṣad of the Śukla Yajurveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    The Bṛhadāraṇyaka Upaniṣad, with Śaṅkarācārya comm., Swāmī Mādhavānanda, 1934
    The Principal Upaniṣads, S. Radhakrishnan, 1953
    The Upanishads, Swami Nikhilananda, vol. 3, 1956
11. Brahma Upaniṣad of the Kṛṣṇa Yajurveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Minor Upanishads, Swami Madhavananda, 1913-17
    Saṃnyāsa Upaniṣads, A. A. Ramanathan, 1978
12. Kaivalya Upaniṣad of the Kṛṣṇa Yajurveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    included in *The Taittiriya Upanishad*, Alladi Mahadeva Sastry, 1980 (1898)
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Minor Upanishads, Swami Madhavananda, 1913-17
    The Principal Upaniṣads, S. Radhakrishnan, 1953
    Śaiva Upaniṣads, T. R. Srinivasa Ayyangar, 1953
13. Jābāla Upaniṣad of the Śukla Yajurveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    The Principal Upaniṣads, S. Radhakrishnan, 1953
    Saṃnyāsa Upaniṣads, A. A. Ramanathan, 1978
14. Śvetāśvatara Upaniṣad of the Kṛṣṇa Yajurveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    The Upanishads, Swami Nikhilananda, vol. 2, 1952
    The Principal Upaniṣads, S. Radhakrishnan, 1953
    Śaiva Upaniṣads, T. R. Srinivasa Ayyangar, 1953
15. Haṃsa Upaniṣad of the Śukla Yajurveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
16. Āruṇi Upaniṣad of the Sāmaveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Minor Upanishads, Swami Madhavananda, 1913-17
    Saṃnyāsa Upaniṣads, A. A. Ramanathan, 1978
17. Garbha Upaniṣad of the Kṛṣṇa Yajurveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897

Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941

18. Nārāyaṇa Upaniṣad of the Kṛṣṇa Yajurveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
Vaiṣṇava Upaniṣads, T. R. Srinivasa Ayyangar, 1945

19. Paramahaṃsa Upaniṣad of the Śukla Yajurveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
Minor Upanishads, Swami Madhavananda, 1913-17
Saṃnyāsa Upaniṣads, A. A. Ramanathan, 1978
The Upanishads, Eknath Easwaran, 1987

20. Amṛtabindu Upaniṣad of the Kṛṣṇa Yajurveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
included in *The Taittiriya Upanishad*, Alladi Mahadeva Sastry, 1980 (1898)
Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
Minor Upanishads, Swami Madhavananda, 1913-17
Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
The Upanishads, Eknath Easwaran, 1987

21. Amṛtanāda Upaniṣad of the Kṛṣṇa Yajurveda
Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938

22. Atharvaśiras Upaniṣad of the Atharvaveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
Śaiva Upaniṣads, T. R. Srinivasa Ayyangar, 1953

23. Atharvaśikhā Upaniṣad of the Atharvaveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
Śaiva Upaniṣads, T. R. Srinivasa Ayyangar, 1953

24. Maitrāyaṇī[ya] or Maitri Upaniṣad of the Sāmaveda
Maitri or Maitrāyaṇīya Upanishad, with Rāmatīrtha comm., E. B. Cowell, 1870 (in seven *prapāṭhakas*)
Sixty Upaniṣads of the Veda, Paul Deussen, 1897 (in seven *prapāṭhakas*)
Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941 (in four *prapāṭhakas*)
The Principal Upaniṣads, S. Radhakrishnan, 1953 (in seven *prapāṭhakas*)

The Maitrāyaṇīya Upaniṣad, J. A. B. van Buitenen, 1962 (in seven *prapāṭhakas*, with parallels to four *prap.* ed.)

25. Kauṣītakibrāhmaṇa Upaniṣad of the Ṛgveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941
    The Principal Upaniṣads, S. Radhakrishnan, 1953
26. Bṛhajjābāla Upaniṣad of the Atharvaveda
    Śaiva Upaniṣads, T. R. Srinivasa Ayyangar, 1953
27. Nṛsiṃhatāpinī (Pūrva and Uttara) Upaniṣad of the Atharvaveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Vaiṣṇava Upaniṣads, T. R. Srinivasa Ayyangar, 1945
28. Kālāgnirudra Upaniṣad of the Kṛṣṇa Yajurveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Śaiva Upaniṣads, T. R. Srinivasa Ayyangar, 1953
29. Maitreya Upaniṣad of the Sāmaveda
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Saṃnyāsa Upaniṣads, A. A. Ramanathan, 1978
30. Subāla Upaniṣad of the Śukla Yajurveda
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941
    The Principal Upaniṣads, S. Radhakrishnan, 1953
31. Kṣurikā Upaniṣad of the Kṛṣṇa Yajurveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
32. Mantrikā Upaniṣad of the Śukla Yajurveda
    Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941
33. Sarvasāra Upaniṣad of the Kṛṣṇa Yajurveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Minor Upanishads, Swami Madhavananda, 1913-17
    Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941
34. Nirālamba Upaniṣad of the Śukla Yajurveda
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914

Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941

35. Śukarahasya Upaniṣad of the Kṛṣṇa Yajurveda
    Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941
36. Vajrasūcikā Upaniṣad of the Sāmaveda
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941
    The Principal Upaniṣads, S. Radhakrishnan, 1953
37. Tejobindu Upaniṣad of the Kṛṣṇa Yajurveda
    included in *Commentaries*, vol. 1, with Lahiri Mahasay comm., Swami Satyeswarananda Giri, 1984 (1891)
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Minor Upanishads, Swami Madhavananda, 1913-17
    Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
    The Upanishads, Eknath Easwaran, 1987
38. Nādabindu Upaniṣad of the Ṛgveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
39. Dhyānabindu Upaniṣad of the Kṛṣṇa Yajurveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
40. Brahmavidyā Upaniṣad of the Kṛṣṇa Yajurveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
41. Yogatattva Upaniṣad of the Kṛṣṇa Yajurveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
42. Ātmabodha Upaniṣad of the Ṛgveda
    Sixty Upaniṣads of the Veda, Paul Deussen, 1897
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941

43. Nāradaparivrājaka Upaniṣad of the Atharvaveda
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Saṃnyāsa Upaniṣads, A. A. Ramanathan, 1978
44. Triśikhibrāhmaṇa Upaniṣad of the Śukla Yajurveda
    Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
45. Sītā Upaniṣad of the Atharvaveda
    Śākta Upaniṣads, A. G. Krishna Warrier, 1967
46. Yogacūḍāmaṇi Upaniṣad of the Sāmaveda
    Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
47. Nirvāṇa Upaniṣad of the Ṛgveda
    Saṃnyāsa Upaniṣads, A. A. Ramanathan, 1978
48. Maṇḍalabrāhmaṇa Upaniṣad of the Śukla Yajurveda
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
49. Dakṣiṇāmūrti Upaniṣad of the Kṛṣṇa Yajurveda
    included in *Dakshinamurti Stotra*, Alladi Mahadeva Sastry, 1978 (1899)
    Śaiva Upaniṣads, T. R. Srinivasa Ayyangar, 1953
50. Śarabha Upaniṣad of the Atharvaveda
    Śaiva Upaniṣads, T. R. Srinivasa Ayyangar, 1953
51. Skanda Upaniṣad of the Kṛṣṇa Yajurveda
    Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
    Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941
52. Tripādvibhūtimahānārāyaṇa Upaniṣad of the Atharvaveda
    Vaiṣṇava Upaniṣads, T. R. Srinivasa Ayyangar, 1945
53. Advayatāraka Upaniṣad of the Śukla Yajurveda
    Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
54. Rāmarahasya Upaniṣad of the Atharvaveda
    Vaiṣṇava Upaniṣads, T. R. Srinivasa Ayyangar, 1945
55. Rāmatāpinī (Pūrva and Uttara) Upaniṣad of the Atharvaveda
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82. Tripurā Upaniṣad of the Ṛgveda
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85. Rudrahṛdaya Upaniṣad of the Kṛṣṇa Yajurveda
    Śaiva Upaniṣads, T. R. Srinivasa Ayyangar, 1953
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    Śaiva Upaniṣads, T. R. Srinivasa Ayyangar, 1953
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    Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
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91. Tārasāra Upaniṣad of the Śukla Yajurveda
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94. Prāṇāgnihotra Upaniṣad of the Kṛṣṇa Yajurveda
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cārya, translated by Swāmī Gambhīrānanda. Calcutta: Advaita Ashrama, [1983].

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The Principal Upaniṣads, edited with introduction, text, translation and notes by S. Radhakrishnan. London: George Allen & Unwin, 1953; reprint 1968, etc.

Śaiva Upaniṣads, [15], translated into English (on the basis of the commentary of Śrī Upaniṣadbrahmayogin) by T. R. Srinivasa Ayyangar, and edited by G. Srinivasa Murti. Adyar, Madras: The Adyar Library, 1953, Adyar Library Series 85.

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Sixty Upaniṣads of the Veda, [translated into German by] Paul Deussen, translated from German by V. M. Bedekar and G. B. Palsule, 2 vols., Delhi: Motilal Banarsidass, 1980, original German edition, *Sechzig Upanishad's des Veda*, Leipzig: 1897, editions 1905, 1921.

The Taittiriya Upanishad, with the commentaries of Sri Sankaracharya, Sri Suresvaracharya, Sri Vidyaranya, [1903], including Introduction to the Study of Upanishads by Sri Vidyaranya, [1899], and the Atharvana Upanishads: Amrita-bindu, Kaivalya, [1898], translated from the original Sanskrit into English by Alladi Mahadeva Sastry [Sastri]. Madras: Samata Books, 1980 [composite reprint of earlier editions].

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Thirty Minor Upanishads, translated by K. Nārāyaṇasvāmi Aiyar, Madras: 1914; reprint, El Reno, Oklahoma: Santarasa Publications, 1980 [most of these were previously published in *The Theosophist*].

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The Upanishads, translated by Eknath Easwaran. Petaluma, California: Nilgiri Press, 1987.

The Upanishads, translated from the Sanskrit with introductions . . . and with notes and explanations based on the commentary of Śri Śankarāchārya . . . , by Swami Nikhilananda. 4 volumes, New York: Harper & Brothers, 1949, 1952, 1956, 1959.

The Vaiṣṇavopaniṣad-s, [14], translated into English (on the basis of the commentary of Śrī Upaniṣad-brahma-yogin) by Śrī T. R. Srinivasa Ayyangar, and edited by G. Srinivasa Murti. Adyar, Madras: The Adyar Library, 1945, Adyar Library Series 52.

Yoga and the Hindu Tradition, by Jean Varenne, translated from the French [*Le yoga et la tradition hindoue*, 1973] by Derek Coltman. Chicago: University of Chicago Press, 1976 [includes Yoga Darshana Upanishad].

The Yoga Upaniṣads, [20], translated into English (on the basis of the commentary of Śrī Upaniṣadbrahmayogin) by T. R. Srinivasa Ayyangar, and edited by G. Srinivasa Murti. Adyar, Madras: The Adyar Library, 1938; 2nd rev. ed. 1952, Adyar Library Series 20.

SUGGESTED SELECTIONS

I. Saṃhitās

The *Ṛgveda* is the central text of the entire Vedic literature. Griffith's translation largely follows the classical Indian tradition of understanding the text, and is metrical and comparatively literal. Though his translation does not make easy reading, this is of small consequence with a book that will be used primarily for reference. Its one-volume edition makes this convenient. One may supplement it with the *White Yajurveda*, *Sāmaveda*, and *Atharvaveda*. Griffith is the only person to have translated all four major Vedas [now joined in this by Svami Satya Prakash Sarasvati, as of 1996]. There is much value in having a consistent translation of the four for comparative research.

The Hymns of the Ṛgveda, trans. Ralph T. H. Griffith.
supplemented by:
The Texts of the White Yajurveda, trans. Ralph T. H. Griffith.
The Hymns of the Sāmaveda, trans. Ralph T. H. Griffith.
The Hymns of the Atharvaveda, trans. Ralph T. H. Griffith.

II. Brāhmaṇas

The *brahmaṇas* deal primarily with *yajña*-s ("sacrifices"). The *Śatapatha Brāhmaṇa* is acknowledged as the most complete *brāhmaṇa*. It systematically follows the *Yajurveda* (the Veda of *yajña*) to which it belongs, and extensively delineates virtually all of the *yajñas*, including the *agnicayana* (fire-altar). Although the *brāhmaṇas* of the *Ṛgveda* do not treat all the *yajñas*, one may want them as part of the *Ṛgveda* corpus.

The Śatapatha-Brāhmaṇa, trans. Julius Eggeling, 5 vols.
Rigveda Brāhmaṇas, trans. Arthur Berriedale Keith.

III. Āraṇyakas

The *āraṇyakas* give symbolic interpretations of the *yajñas*. They were studied only by hermits, as householders would not keep them (see p. 18), which led to some neglect. The two existing translations are of the *Ṛgveda āraṇyakas*.

The Aitareya Āraṇyaka, trans. Arthur Berriedale Keith.
The Śāṇkhāyana Āraṇyaka, trans. Arthur Berriedale Keith.

IV. Upaniṣads

A single volume containing eighteen *upaniṣads*, including all the major ones and some minor ones, Sanskrit text in roman script, and an accurate and balanced English translation, is:

The Principal Upaniṣads, trans. S. Radhakrishnan.

The major *upaniṣads* have been published individually by the Sri Ramakrishna Math, Mylapore, Madras, in their inexpensive Upanishad Series. These booklets have not been listed in the foregoing. They are recommended for Sanskrit students as they include the text in *devanāgarī* script, and word-by-word meanings. Most are translated by Swāmī Śarvānanda.

All 98 traditionally accepted minor *upaniṣads* have been published in the Adyar Library Series in six volumes. A unique and valuable feature of these volumes is that all 98 *upaniṣads* are translated according to a single commentator, Upaniṣad-brahma-yogin, the only person known to have commented on all 108 *upaniṣads*. His commentaries on the 10 major *upaniṣads* closely follow the Advaita Vedānta commentaries of Śaṅkara.

The Yoga Upaniṣads, T. R. Srinivasa Ayyangar.
The Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyangar.
The Vaiṣṇavopaniṣads, T. R. Srinivasa Ayyangar.
The Śaiva Upaniṣads, T. R. Srinivasa Ayyangar.
The Śākta Upaniṣads, A. G. Krishna Warrier.
The Saṃnyāsa Upaniṣads, A. A. Ramanathan.

The majority of the books listed in this bibliographic guide are published in India. These can be ordered from the publishers:
Motilal Banarsidass, at: www.mlbd.com
Munshiram Manoharlal, at: www.mrmlbooks.com
The Adyar Library Series, and many others, are distributed by:
Biblia Impex, at: www.bibliaimpex.com
Indian books can also be found at: www.abebooks.com
For books published in the West, see: www.amazon.com

Any book listed here that is out-of-print can be obtained from us in photocopied form. E-mail us: mail@easterntradition.org

ADDENDA, 2006

*p. 10: There is now a complete translation following the line of interpretation advocated by Sri Aurobindo. It is:

Rigveda Samhita, ed. and trans. R. L. Kashyap and S. Sadagopan. Bangalore: Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture, 1998.

*p. 12: There is now another translation of the *Taittirīya Saṃhitā*. It follows Aurobindo's line of interpretation. It is:

Krishṇa Yajur Veda Taittirīya Samhitā, ed. and trans. R. L. Kashyap. 3 vols. Bangalore: Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture, 2002-2004.

*p. 16: There is now an English translation of the Kāṇva *śākhā* of the *Śatapatha Brāhmaṇa*. It is:

Kāṇvaśatapathabrāhmaṇam, ed. and trans. C. R. Swaminathan. 7 vols., New Delhi: Indira Gandhi National Centre for the Arts, and Delhi: Motilal Banarsidass Publishers, vol. 1, 1994; vol. 2, 1997; vol. 3, 2000; vol. 4, 2001; vol. 5, 2005; vols. 6, 7, forthcoming (Kalāmūlaśāstra Series, 12, 22, 30, 31, 39, 40, 41).

*p. 29: There are new translations, of the major *upaniṣads* and the *Saṃnyāsa upaniṣads*, by Patrick Olivelle, and of the *Sāmānya Vedānta upaniṣads* and the *Vaiṣṇava upaniṣads*, issued by The Adyar Library. These are:

The Early Upaniṣads, ed. and trans. Patrick Olivelle. New York and Oxford: Oxford University Press, 1998 (the ten major *upaniṣads*, plus the *Kauṣītaki* and *Śvetāśvatara* (also issued in 1996 in the World's Classics series, less the Sanskrit text).

The Sāmānya Vedānta Upaniṣad-s, trans. A. G. Krishna Warrier. Madras: The Adyar Library and Research Centre, 1991 (Adyar Library Series, 120).

Saṃnyāsa Upaniṣads, trans. Patrick Olivelle. New York and Oxford: Oxford University Press, 1992.

The Vaiṣṇava Upaniṣad-s, trans. A. A. Ramanathan. Chennai: The Adyar Library and Research Centre, 2002 (Adyar Library Series, 124).